

MISCELLANEOUS
LETTERS,

Giving an Account of the

WORKS
OF THE
LEARNED,

Both at Home and Abroad.

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Miscellaneous Letters.

Some Thoughts concerning the several Causes and Occasions of Atheism, especially in the present Age. With some brief Reflections on Socinianism; and on a late Book intituled, The Reasonableness of Christianity as delivered in the Scriptures. By John Edwards B. D. and sometime Fellow of St. John's College in Cambridg. Printed for J. Robinson at the Golden-Lion, and J. Wyat at the Rose in St. Paul's Church-Yard, 1695.

S I R,

THE Learned Mr. *Edwards* having in his former Volumes shown the Authority, Perfection and Excellency of the Holy Scriptures, has in this Book undertaken to discover how it comes to pass, that Men yield not to so extraordinary a Light, and won't submit their Reason to the Decision of those infallible Oracles. And the better to succeed in his Undertaking, he endeavours to let us know the Springs of Atheism, so that the Root and true Rise of that Evil being known, it may be the more easily remedied.

Atheism is a Notion so contrary to Human Reason, that many doubt whether there be in the World any other sort of Atheists, but such characterised by *David*, when he says, *The Fool has said in his Heart, There is no God.* But indeed notwithstanding those cogent and incontestable Arguments for a Deity, which are sug-

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gested from the Holy Scriptures, and the natural Reasonings of sober Minds ; there is a sort of Men that reckon the Notion of a God to be a Melancholick Conceit, and the meer Effect of Credulity and Ignorance ; and that bold Infidelity is grown to such a degree, that there are some who, passing for *Wits*, strive for the Honour of being accounted the most able Atheists of the Age.

I. Our Author thinks that one of the chief Springs of this gross Unbelief is *Ignorance* : Which will at first seem strange, considering the Learned Age we live in. But on the other hand, if we consider that there are too many People, whose Education has been so unhappy, that they have not been instructed in the first Principles of Religion, and won't allow themselves Time and Leisure to look into their own Minds and Hearts, we'll find that *Ignorance* may very well be assigned for the first Cause of *Atheism*. This is not the Fault only of the meaner sort of People, but also of Men of a higher Rank and Quality ; for by *Ignorance* our Author means a wilful and sottish stifling of natural Notions and Impressions : Sure it cannot be the part of a Learned and Ingenious Man to destroy those Notions, and pull down what has been built by the universal Suffrage of the World, to erect in its place a Conceit of his own. There are others who have made some Attempts in Science, but being either too lazy or too proud to learn any longer, they are full of Doubts and Cavils which they are able to raise, but have not Skill and Ability enough to answer. It was upon that Consideration that my Lord Bacon said, *A little Philosophy inclines Mens Minds to Atheism, but Depth in Philosophy brings Mens Minds about to Religion and a Deity*. Thus, says our Author, though this mishapen Monster would be thought to be the genuine Issue of true Wisdom and sound Knowledg, yet it is the Daughter of an affected Ignorance.

II. The second Cause of *Atheism*, is a great dissingenuity and unhandfom dealing in the Case, for else we should not have so many *Atheists*. These Gentlemen tell us, that they have no sensible Notices of a God, that there are great Difficulties in conceiving his Being ; that the Notion of a Spirit is too hard to be conceived, and that they cannot believe a Deity, because there are no proper Demonstrations to prove it. But I appeal to any sober Man, if there was ever more dissingenuity than in this Case. I don't know whether these Men believe the Existence of the Air they live

live in: but sure I am, that according to their Principles they ought to disown it, for they can neither see, hear or feel it, unless 'tis extraordinarily moved, which is but seldom; nor will they say they taste it or smell it, for the Air is but the Vehicle of Smells, and not it self the Object of that Sense. Can these Gentlemen discern by their Senses the Motions of the Sun, Moon, Stars, or of the Earth if they please, and yet will they deny that they move? Is their beloved Epicurean Hypothesis more suitable to Human Reason, than the Notion of a God, and void of all Difficulties? Let them tell us from whence their Atoms had their Motion, how they came to jump into an orderly System of Heavens, Earth, Sea, &c. how Matter can think; and then we will shew them that the Notion of a God, and of a Spirit, is not attended with the thousandth part of the difficulties which their Hypothesis is clogged with. As to Demonstrations they insist upon, we answer, that they must be very unjust to call for Demonstrations to believe the Being of a God: for to say nothing of their System, which I am sure is very far from demonstration, I shall only ask them, Whether they can Mathematically demonstrate that the Sun shines, and yet there is no doubt of it, and any one would be accounted a Madman that denies it. We grant that the Existence of God is not Mathematically demonstrative, but by being morally certain of it, we are certain enough, and as certain as the Nature of the thing will bear. But besides, Mathematical Demonstrations are not so infallible as they think; several great Men have asserted the contrary; and Dr. *Henry More*, in the Preface before his Philosophical Writings hath these words, *I am certain that Mathematical Certitude it self is not Absolute.*

III. The third Cause of this pernicious Opinion, is *Ostentation* of Wit; for it is to be observed, that this mischievous Plant springs from contrary Seeds. Those Gentlemen that nothing could satisfy but Demonstrations, and appear'd like Philosophers, come now upon the Stage like *Buffoons*, and for the sake of a good Word or a witty *Repartee*, as they call it, they venture to ridicule Religion, to scoff at Vertue and Piety, and to mock God himself.

IV. *Pride* and Self-conceit are justly reckon'd for a fourth Source of *Atheism*. Men in this and former Ages have thought it below them to go tamely along with the generality of Man-

kind in asserting a Deity ; they would be thought wiser than others, and consequently they affect to go against a commonly received Notion.

V. *Undue Apprehensions* of a Deity, joined with *Superstition*, are another high Road to *Atheism*; for those that think amiss of God, will easily be inclined to question his Existence.

VI. *Corrupt Affections and Lives* make Men *Atheists*. This is the great Spring of this Evil, for Men of depraved Minds and Manners doubt of all Religions, because they like none, and at last flatly deny what they love not. An *Atheist* first desires and wishes there was no God, and his Desires and Wishes work on his Understanding, and he easily credits what he longs for. We shall be the more confirmed in this Thought, if we consider the Soil where this poisonous Weed springs up, grows and thrives, *viz.* in the Courts of debauched Princes, among such Nobility and Gentry ; and in great Cities, where vicious and profane Living is most in fashion.

VII. *Atheists* do from our Divisions, Broils and Animosities, from the many Parties and Sects, take occasion to bid defiance to all Religion ; and they resolve to profess none till they can see them all agreed.

VIII. Divisions are very heinous, but there is still something more heinous, which frequently occasions *Atheism*, and confirms Men in it, that is the Hypocrisy and evil Practices of too many that make a very fair profession of Christianity. The greater part of those who call themselves *Christians*, talk very religiously and pretend to Holiness, but do nothing of what they talk of or pretend to ; and 'tis for the sake of these that many conclude all Christians to be Hypocrites, and Christianity it self to be an Imposture.

IX. The ill Examples of some, who by their Office ought to be spiritual Guides and Instructors, are more particularly a great Occasion of Irreligion and *Atheism* ; for Men will hardly be perswaded that those things are true which they discourse of, when they see that their Lives wholly contradict their Doctrine.

X. Unbelief of God is occasioned sometimes by the strange Revolutions and Changes, the odd Events and unaccountable Administrations that are in the World ; but more especially Men are
apt

apt to question God's Existence as well as his Providence, when they behold the prosperous State of the most vicious Persons; and on the contrary, observe how miserably sometime the best Men are treated in this Life, and at Death are not at all differenced from the Worst, but perish alike.

XI. Lastly, Learned Times, especially if accompanied with Peace or Prosperity, are reckoned by the Lord *Bacon*, as another Cause of *Atheism*. This is not inconsistent with what our Author said at first, *viz.* that *Ignorance is the Mother of Atheism*: for in learned or peaceable Times, Men are generally too inquisitive and curious, too nice and wanton, and over-busily pry into Secrets: which when they cannot satisfy themselves about, they come to doubt even concerning the chief Things of Religion. Some Persons who at this Time encourage the Writings about the Trinity, design something worse; for while they push on some Writers to baffle the Trinity of Divine Persons, their Project is to destroy the *Essence* it self.

Mr. *Edwards* having discovered these Causes, sheweth how irrational it is to imbrace *Atheism* upon that Pretence, and applies proper Remedies to every one of them, concluding his Book by a Confutation of the Tenets of the *Socinians*, and of the Doctrine of the Author of *the Reasonableness of Christianity*.

Voyages Historiques, &c. *Historical Travels into Europe, Vol. V. Containing the most remarkable Things that are to be seen in Holland, and in the other United Provinces. In Twelves. Paris, 1695.*

THE *United Provinces* contain the Dutchy of *Guelderland*, the Counties of *Holland*, *Zealand* and *Zutphen*, and the Lordships of *Utrecht*, *Friezeland*, *Overissel*, and *Groninguen*. These Countries formerly made part of the *Seventeen Provinces*, which were under the Government of the King of *Spain*; but above an hundred Years ago they shook off the *Spanish Yoke*, and are owned by the *Spaniards* themselves for a Free and an Independent State.

Those Provinces are bounded to the East by the Bishoprick of *Munster*, to the South by the *Catholick Provinces*, and to the West and North by the *Ocean*. Most part of the Land is Pasture-ground, and an Acre of a Medow is sold for 1500 Livers, and an Acre of Ground fit for Gardens is worth twice as much. The Corn that grows in those Countries would not be enough for the Servant-Maids, (to use the Words of our Author) for there is no Corn at all, or very little, in all the *Seven Provinces* except in *Friezeland*; but the Soil is there so fertile, that generally speaking, each Grain of Corn brings one hundred and above, for out of each Grain spring two or three Ears, which contain each forty or fifty Grains.

Notwithstanding the Barrenness of the Land of those Countries, *Holland* is justly called the *Granary of Europe*, for the *Dutch* supply *Spain* and *Italy* with Corn, and even *England* and *France* in time of Scarcity; which is never amongst them, for the Granaries of all their Towns, and especially those of *Amsterdam*, are always provided for six Years.

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That State is grown to a prodigious Strength, and it does not lie so much in the Number of its Inhabitants, as in their Riches, and in the situation of their Country. There is no Prince or State in *Europe* can boast of so rich Subjects as the *States General*. The Peasants have there more Money than Gentlemen in other Countreys, and it is a common thing among them to give their Daughters ten or twelve thousand Crowns Portion.

The Sovereignty of that Republick is lodged in the *States General*, who are an Assembly of the Deputies of the *Seven Provinces*, which united themselves at *Utrecht* in the Year 1579; each Deputy is President by turn, and each Province may send as many of them as they please, but all of them have but one Vote.

The Province of *Holland* has 180 Miles in Circuit, 102 in Length, and 36 in Breadth. It is so populous a Country, that being not able to contain all its Inhabitants, they send every Year a great Number of them into the *East-Indies* to make new Colonies, and keep the old Ones in a flourishing State. To give an *Idea* of its Riches, in relation to the other Provinces, our Author says, That when the Republick wants a hundred thousand Florins, the Province of *Holland* pays eight and fifty Thousand for its *Quota*. That Province is governed by the Deputies that each Town sends to the Assembly of the States of *Holland*, which is made up of the Deputies of the Nobility and Cities.

There is hardly any Country in the World, as far as it is known, where the *Dutch* have not settled their Trade: But their *East-India* Company is the most surprising and admirable Thing that ever was; it consists of 56 Merchants, who have actually above 150 Men of War in their Service, and 30000 Men in pay. In the Year 1617, they sent into the *Indies* several Ships laden with Stones ready cut to build a Citadel at *Bantam*. They have six large Governments in the *Indies*, wherein they are Sovereigns; but nothing is transacted in those Governments, nor in their Colonies, without the Direction of the Council of *Batavia*, which is the Metropolis of all the Countries the *Dutch* are possessed of in the *Indies*.

Amsterdam is now one of the finest Cities in the World: There are above 400 stone Bridges, ten or twelve Towers built on Piles, and a great Number of Houses which may be justly called magnificent Palaces. It has however but the fifth Place in the Assembly
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of the States of the Province, because it was one of the last Towns that came into the Union. *Amsterdam* surrendered to the Prince of *Orange* in the Year 1587, eight Years after the Union of the Provinces at *Utrecht*; and by the Capitulation it was agreed, That no Alteration should be made in the Government, and that the Papists should enjoy a free Exercise of their Religion; But some time after, says this Author, the Priests and Monks were banished, and the Exercise of the Popish Religion prohibited. Now it is tolerated, and there are above fourscore Chapels where they say Mass publicly. The Pulpit of St. *Katherine's* Church cost above 25 thousand Crowns; 'tis an admirable piece of Work, and thereon are carved or engraven the most considerable Histories of the Old and New Testament.

The City of *Amsterdam*, if we may believe this Author, is larger than *Paris*, though it is not so populous. The Town-house which was begun in the Year 1648, is an incomparable Building: The great Hall is paved with Marble, and thereon on one Side is represented a general Map of the World with all its Dimensions, and on the other Side the Conquest of the *Dutch* in the *Indies*. The Bark is kept in a great Vault under the Town-house; 'tis impossible to know the Summs that are there locked up.

The Exchange where the Merchants meet every Day to discourse of their Affairs, may be looked upon as the general Rendezvous of all the Nations of the World.

'Tis pity that the Place where the States-General meet, where the Princes of *Orange* have resided since the Foundation of that Common-Wealth, where the Foreign Ambassadors and Envoys reside, should be called a *Village* for want of Walls; for were not this thing alone wanting, the *Hague* should be justly ranked among the most considerable Towns in *Europe*.

Roterdam is next to *Amsterdam* the richest City in *Holland*; the biggest Ships come into the place with their Cargo, which they cannot do at *Amsterdam*. The Statue of *Erasmus* is in the great Place; he holds a Book in his Hand, and they make Children believe that he turns a Leaf over every time the Clock strikes, and that when he has turned all, then the World will be at an end. Hard by the Statue is to be seen a little House wherein that great Man was born, and this *Dylich* is written on the Door,

*Adibus hic ortus, Mundum decoravit Erasmus
Artibus ingenuis, Religione, Fide.*

Leyden is the cleanest Town in *Europe*: The *States-General* founded there an University about 120 Years ago; whereof the Professors have been the most Learned of this Age.

Delft was burnt in the Year 1536; so that all the publick Buildings are Modern. The Town-house affords to Painters and Carvers excellent Models for their Art; and the new Church is a piece of Building hardly parallel'd: There are in the great Tower above 800 Bells, great and little, which at every Hour make the most curious Chiming in the World. In this same Church are to be seen the Tombs of the Princes of *Orange*, of the Admiral *Peter Hein*, and of the famous *Tromps*, Father and Son, and many others.

The Town of *Harlem* boasts, that the Art of Printing, which has so much promoted Learning in *Europe*, was invented by *Laurentie Coster* one of its Inhabitants; but some other Towns claim the same Honour.

These are the principal Things mentioned in this Book, which may be useful even to those who have the curious Description of *Holland* made by Sir *William Temple*, the Author having taken notice of several things which Sir *William* did not think fit to mention.

Histoire des Conciles, &c. *The History of the Councils, in which there is a short Account of the most considerable Things that have been transacted in the Church, since its Birth down to this present Time: Divided into three Parts. By Monsieur Hermant. In Twelves. Roan, 1695.*

THIS is not a Treatise of the Authority of Councils, neither does the Author undertake to shew how useful and necessary it is, that Bishops should meet together, from time to time, to stop Heresies and Errors, and to maintain the Purity of Morals and the Discipline: He tells us only that when they are assembled in the Name of Jesus Christ, he is amongst them according to his Promise; and this, says he, is enough to oblige every Christian to look upon their Decisions as the Oracles of Eternal Truth.

The Author designs to give a short and faithful Account of the most considerable Things that have been transacted in General Councils, and in some Particular ones: And the better to succeed in his Undertaking, he takes notice of the State of the Church, from its Birth to the first Council of *Nice*. This Period includes what was transacted in the four Councils held in *Jerusalem* by the Apostles; the Disturbances raised by the first Hereticks; the Persecutions practised by the Heathen Emperors; the Disputes amongst the Christians concerning the Feast of the Passover, the Baptism of Hereticks, and the Schism of the Donatists. This is the subject Matter of the first Part.

The Second contains an Abridgment of the General Councils held in the *East*; with a short Account of what has been transacted since and before, and the Reasons why they were called. The first Council of *Nice* was called to condemn the Heresy of the *Arians*, who denied the greatest Mystery of the Christian Religion; and that Assembly was made up of a great Number of Prelats

Prelats of an exemplary Life, and famous for their Sufferings.

The first Council of *Constantinople* deposed *Maximus* a Cynick Philosopher, declaring his Ordination void, and put in his place *St. Gregory*, surnamed the *Divine*; who upon the Complaints of some Bishops, that such a Proceeding was against the Canons of the Church, willingly resigned his See to *Nectarius*, a Man very little acquainted with Ecclesiastical Affairs, and was meerly elected to comply with the Emperor's Desire. The same Council past a Decree very advantagious to the Bishop of *Constantinople*, to whom they gave the first Place next to the Bishop of *Rome*, because the City wherein he had his See was called *New Rome*.

The Council of *Ephesus* was called to condemn *Nestorius*, that of *Chalcedonia* to condemn *Eutyches*, the second of *Constantinople* against the *three Chapters*, the third held in that Town against the *Monothelites*, and the second of *Nice* against the *Iconoclastes*. An Account of the Disputes between *Photius* and the Latin Church concludes this second Part.

In the Third, the Author treats of the Affairs transacted in the General Councils held in the *West*, and of the Alterations they suffered, the Popes having assumed an Arbitrary Power. He treats also of *Investitures* and *Croisades*, of the Abolition of the Order of the Knights of the Temple, of the Schism of *Urbanus VII*, and *Clemens VII*, of the *Pragmatical Sanction*, of the *Concordat*, of the Separation of *England* from the Church of *Rome*, and of the Reformation of *Luther* and *Calvin*; and lastly, of the Council of *Trent*, which was called to oppose the Reformers, and revive the Discipline of the Church.

This Book being so little, 'tis not to be expected that the Matters therein mentioned, should be fully discoursed upon; the Author does but hint at them, referring the Reader, who will know all the Circumstances of those Transactions, to the large Volumes that have been published upon that Subject.

Les Homelies d' Asterius, &c. *The Homilies of Asterius Bishop of Amasia ; done out of Greek by Monsieur Maucroix, Prebend of the Church of Rheims. In Twelves. Paris, 1695.*

WE find two Learned Men in the fourth Century called *Asterius*. The first taught Rhetorick in *Cappadocia*, and then left his Profession to imbrace the Christian Religion, but could never be admitted into the Order of Priesthood, because during the Persecution he had offered Sacrifices to the Idols. He wrote several Books, in which he spread the Doctrine of the *Arians*, but they are lost. *St. Jerom* tells us, that they had such an Esteem for him, that they always had in their Hands his Commentaries on the *Psalms*, the *Gospels*, and the *Epistles of St. Paul*. *Socrates* speaks of another Book that *Asterius* shewed to *Marcellus of An-cyra*, in which *Marcellus* found many Errors, which he endeavour-ed to answer, but fell himself into as many.

Our Author was Bishop of *Amasia* in *Pontus*, and lived in the fourth and fifth Century. These Homilies were found in Manuscript in a Library at *Rome*, about the beginning of the last Century, and translated from the Greek into Latin by *Philip Rubenius*, who found them, and designed to print them at *Antwerp*; but he died before he could execute his Resolution. *Brentius* his Brother-in-Law published them some time after, and they have been often reprinted. Monsieur *Maucroix*, whose Name is already famous in the Commonwealth of Learning, has now translated them into *French*; and it may be said, without flattery, that the Translation is as fine and good as the Original, though these Homilies are as Eloquent as any of the Greek Fathers Writings.

We may guess pretty near at the Time *Asterius* lived in, from his third and fourth Homily; for treating of the vanity of Riches and of Ambition, he brings in the third Homily the Example of *Julian the Apostate*, of which he says those he spoke to had been Eye-witnesses, and of the great Number who apo-statized

flattered with him, being hurried away by the hopes of a great Fortune and Preferments. In the Fourth he makes a lively Description of the Inconstancy of Humane Things, and to convince his Hearers of that Truth, he most pathetically describes the Disgraces of the last Consuls, and especially the tragical Death of *Rufinus* and *Entropius*, though he does not name them. Now 'tis certain that *Entropius* was put to death precisely at the end of the fourth Century, and this sheweth that *Asterius* lived some Years in the Fifth.

The first Homily is against the Luxury of Apparel, and he turns into Ridicule the rich Folks of his Time, who clothed themselves with painted Stuffs representing Flowers, Trees, Birds, Lions, Bears, Leopards, and the like. The most religious sort of them wore in their Cloth some Stories of the Scripture, as the Figure of our Saviour, and of his Disciples working some Miracles. Our Bishop tells them thereupon, that they must renounce all those Vanities; that they must consider Jesus Christ in his living Images, and not in those dead Pictures; that it is better to relieve and comfort a Man who is sick, than to wear on their Cloaks the Picture of those that Jesus Christ healed; and that they must truly repent of their Sins, and amend their Lives, instead of considering with attention the Figure of a Penitent prostrated at the Feet of our Saviour.

The second Homily is an Explanation of the Parable of the unjust Steward; and he tells us, that this Life is the time allowed to pray and to work, for in the next Men shall be judged according to their own Deeds, and the good Works of others will not avail them. This Doctrine is somewhat different from the Tenets of the Romish Church.

The fourth Homily is a Declamation against the Disorders that were committed upon the *Feast of the Calends*: he enquires into its Original, and shews, that a Day consecrated to Lewdness and Debauchery deserved not the name of Feast; but saith, nobody can make the same Objections against the Feasts celebrated by the Church: He speaks of the Feasts of the Nativity of our Saviour, of the Passover, and of the Pentecost, and shews the Reasons of their institution. We may see from this Passage, that in the first Ages of the Church the Number of Feasts was very little.

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The captious Question made unto Jesus Christ touching Divorcement, is the subject Matter of the last Homily ; and thereupon *Asterius* begins with exhorting Men to avoid Suspensions, and not to repudiate their Wives upon slight Pretences, concluding by a pathetical Discourse on the Services Men receive from them. He brings for an Instance *Job's* Wife, who spoke Blasphemy only out of an excess of Love for her Husband, and advised him to die, for no other Reasons than to see the end of his Miseries. The other Interpreters of the Scripture do not put so favourable a construction on the Advice of that Lady.

However, if a Woman betrays the Loyalty she owes to her Husband, *Asterius* owns that he may repudiate her : and herein he agrees with the Greek Church, which believes that Matrimony is as well dissolved by Adultery as by natural Death.

Monsieur *Maucroix* has to these Homilies added a Description of the Martyrdom of *Euphemia* written by the same Author : the Greek Original with the Latin Version is to be seen in the fourth Act of the second Council of *Nice*.

*Theſaurus Antiquitatum Romanarum; in quo continentur
 Lectiſſimi quæque Scriptores qui ſuperiori aut noſtro
 ſeculo Romanæ Reipublicæ Rationem, Diſciplinam,
 Leges, Inſtituta Sacra, Artesque togatas & ſagatas
 explicarunt & illuſtrarunt; congeſtus à Joanne Geor-
 gio Grævio. In Folio, Utrecht, 1694. Tom. 1,
 & 2.*

IF a thinking Man does but caſt his Eye on the Power of the Roman Empire, on the large Countries that were under it, on the Vertue and Courage of the *Romans*, on the Equity of their Laws, and on their Piety, he cannot but agree that all other Monarchies that have been in the World, tho never ſo famed, deſerve not to be parallel'd with it ; and therefore it is not to be wonder'd that the Antients have called *Rome* the Head and Queen of the World,

World, and its Abridgment. I hope the Reader will give me leave to borrow the *Encomium* of that Empire, from *Claudian de Laud. Stil. l. 3.*

*Proxime Dis Consul, tanta qui prospicis Urbi,
Qua nihil in terris complectitur altius Æther :
Cujus nec spatium visus, nec corda decorem,
Nec laudem vox ulla capit : qua luce metalli
Æmula vicinis fastigia conferit Astris.
Qua septem scopulis Zonas imitatur Olympi,
Armorum legumq; Parens ; qua fundit in omnes
Imperium, primiq; dedit cunabula Juris.
Hæc est, exiguis quæ finibus orta tetendit
In geminos axes, parvaq; à sede profectas
Dispersit cum Sole manus. Hæc obvia Fatis,
Innumeras uno gereret cum tempore pugnas,
Hispanas caperet, Siculas submitteret Urbes,
Et Gallum terris prosterneret, æquore Pœnum,
Nunquam succubuit damnis, & territa nullo
Vulnere, post Cannas Major Trebiamq; fremebat ;
Et cum jam premerent flammæ, murumq; feriret
Hostis, in extremos aciem mittebat Iberos.
Nec stetit Oceano ; remisq; ingressa profundum,
Vincendos alio quæsiuit in orbe Britannos.*

The Roman Empire having been so flourishing, those who have laboured to dig in the Rubbish of Antiquity, to acquaint us with its Laws, Customs and Constitution, have doubtless well deserved from all true Lovers of Learning, and especially the Learned *Gravius*, who has gathered in this Volume the most considerable Treatises that have been written on that noble Subject, and has enriched them with very learned Notes.

This *Thesaurus* is divided into two Volumes : The first contains the following Treatises. (1) *Octaviani Ferrarii de origine Romanorum*, published Anno 1607. (2) *Pauli Manutii de Civitate Romana Commentarius*, printed 1585. (3) *Caroli Sigonii de antiquo jure Civium Romanorum*, 1560. (4) *Onuphrii Panvini Civitas Romana*, 1558. (5) *His Imperium Romanum*, published in the same Year. (6) *Paulus Manutius de Comitibus Romanorum*, 1585. (7) *Nicolaus*

colaus Gruchius on the same Subject. (8) His Answer to *Carolus Sigonius*, 1565. (9) *Caroli Sigonii Disputatio posterior*, Anno 1566. (10) *Gruchius's* Answer to the same, 1567. (11) *Caroli Sigonii de Lege Curiata Magistratuum & Imperatorum, & Jure eorum, ad Nicolaum Gruchium*, 1569. (12) *Pauli Manutii de Senatu Romano Commentatio*, published by his Son *Aldus* 1580. (13) *Jo. Savius Zamoseius* on the same Subject, 1563.

The Learned *Grevius* tells us, that though he has a great respect for those great Men whose Works he has collected, yet they are fallen into several Mistakes which he has modestly taken notice of in his Preface: And I'll mention some of them, as that the *Curie* were never divided into *Decurie*, as they say; that the *Patricians* were never chosen from amongst the People; that the Roman Knights, when admitted into the Senate, lost their former Dignity; that the Dignity of Senator did not confer Nobility; that the *Trabea* or Gown they wore, was not painted; that there was no distinction between *Cives Romani*, and *Populus Romanus*; that the Troopers called *Celeres*, did not receive their Name from their Colonel *Celer* under *Romulus*, nor from their Speed and Diligence, as 'tis commonly pretended, but from the Greek Word *κελύς*; that the *Equus Publicus* was the Horse given by the Censors to such of the Order of the Knights who served in the Troops of Roman Knights, and that they had a Pay for keeping their Horse; that *Flora*, à qua *Ludi Florales dicti sunt*, was not a Harlot, but the Goddess of the *Sabins*, whose Worship was brought to *Rome* by *Titus Tatius*; that the Axes and the Rods were never divided between the two Consuls, so that one should have only the Rods carried before him, and the other the Axes; that never were any *Pratores Cereales*; that the *Turma* were of 30 Men; that the *Alæ* or Wings of the Army, both Horse and Foot, were called *Copie* before the Time of the Emperors, because they were made up of Auxiliary Forces, which were always posted on the Right and the Left of the *Acies*, or Body of Battel, consisting of Romans; that the Images of the Emperors were *Hastis Signorum annexæ, sed non pia Signa erant*; that never was such a Town in *Sardinia* as *Vestipolis*, but *Ufellis*; that the Colonies which they call *Colonias Solvensensem, Perendanesiorum, Orestiam, Marcilaidam, Epiropiam, Capitutam, Naconensem, Paranisensem, Abilin, Tubil, Gunugi, Igilgi, Simitu, Culli, Cuina, Ocea, Admedera, Iiba, Tuburbis, Utina,* were

were never in being, and tells us how we are to read those Names. The last part of his Preface contains some Animadversions on the Books of *Sigonius* and *Gruchius*.

The second Tome contains the Commentaries of several great Men on the Laws and Customs of the Romans, which is a thing very useful; for if a Man is a Stranger to them, he must be very often at a stand in reading the Roman Authors, and especially *Tully*. We meet first of all *Paulus Manutius de Legibus Romanis*, printed 1571. (2) *Antonius Augustinus Archiepiscopus Tarracoenensis de Legibus & Senatusconsultis*, published 1584, with the Notes of *Fulvius Ursinus*. (3) *Carolus Sigonius de antiquo jure Italia*, 1560. (4) The same *de antiquo jure Provinciarum*, published the same Year. (5) Another Treatise of the same Author *de Judiciis*. (6) *Sibrandus Tetardus Siccama de Judicio Centumvirali* 1595. (7) *Franc. Hottomannus de Magistratibus Romanorum eorumque Institutione, Senatu & insignibus aliquot Senatusconsultis, & formulis antiquis*, Anno 1500. (8) *Nicolai Rigaltii, Ismaelis Bullialdi, & Henrici Valesii Observationes de Populis Fundis*, 1651. (9) *Carolus Sigonius de Nominibus Romanorum*, 1559. (10) *Onuphrius Panvinus* on the same, 1558. (11) *Josephi Castalionis adversus Fœminarum prænominum assertores Disputatio, necnon de antiquis Puerorum prænominibus disquisitio*, 1594. (12) *Petrus Servius Medicus Romanus de Mulierum Romanarum nominibus, prænominibus & cognominibus dissertatio*, taken out of his *Miscellanies* printed at Rome, 1640.

Grævius follows the same Method in the Preface to this Volume, as he has observed in the first. He corrects some Mistakes of the aforesaid Authors, and explains many things which were very hard to Readers of ordinary Learning. He has made a large Index to both of them, which are very useful and convenient: And to make his Book the more curious, he has added to it some Geographical Maps of Old *Italy*, of the Roman Empire in General, and of the City of *Rome* as it was in the Time of its Glory. Here we find also the Pictures of the Emperors from *Julius Cæsar* to *Constantine*, taken from the best Medals.

Refutation des, &c. *A Confutation of the chief Errors of the Quietists, as they are delivered in the Books condemned by the Arch-bishop of Paris, in his Decree December 16. 1694. In Twelves. Paris, 1695.*

THOUGH I have formerly acquainted you with the Decree mentioned in the Title of this Book, (see *Miscellaneous Letters*, Numb. 5.) Yet I hope you will not be displeased with a more particular Confutation of the Mystical Doctrines of our refined *Quakers* or *Quietists*.

As *Michael Molinos* is look'd upon as the Chief of their Sect, it will not be amiss to observe that he was a Priest of the Diocess of *Saragosa* in *Spain*; from whence he went to *Rome*, where he lived for many Years in great Reputation for his Piety. He was at last suspected of Heresy, and afterwards convicted and condemned.

Tho the Principles of the *Quietists* come very near to those of the *Gnosticks*, *Manichees*, and *Priscillianists*, yet 'tis certain *Molinos* never thought to support his Opinions by the Authority of the Antients. He was altogether unacquainted with the Books written in former Ages, and his whole Learning was confined to some mystical Writers of his Time. He found in them a rough Draught of the System of *Quietism*, which he enlarged and improved without any other help, than the Strength of his Imagination, the Confusion of his Genius, and the Corruption of his Heart.

A French Man called *Malaval*, made a Collection of *Molinos* and his Opinions, in a Book which he intitled, *An easy Way to raise the Soul to Contemplation*; which met with a very favourable Reception from the Publick, and it was long before its Venom was discovered. Sometime after one Abbot *Estival* preached that Doctrine in *Paris*, and had several Conferences about the same, which were printed; and another Man who embraced those Opinions, printed them in the following Treatises, *A short and most easy way to learn how to pray*; *The Song of Solomon, interpreted according*

cording to the mystical Sense ; *The Rules of the Associated to the Childhood of Jesus.* A Manuscript was also dispersed about that Time, to spread those Tenets under the Title of *Torrents*, which contains a Description of the several mystical States, under the Figure of three *Torrents*.

The Author of this Confutation tells us, that having formerly published a Book intituled, *A Treatise of Prayer*, which he had abstracted out of the Works of St. *Austin*, St. *Bernard*, and others, he was acquainted by a Friend of his who was then at *Rome*, that his Book had been very useful there, and had much contributed to the condemnation of the Errors of *Molinos*. This engaged him to read the Books of those Hereticks, and to confute them ; and this Book would have been printed some Years ago, had not the Author thought it his Duty to wait till the Clergy of *France* had taken notice of them.

This Work is divided into three Parts : In the First the Author sheweth, that the Books condemned by the Arch-bishop of *Paris*, revive the Errors of the *Beggars* condemned by *Clement V.* in the Council of *Vienna*. The First is, that a Man may attain in this Life such a degree of Perfection, that he can sin no more, and has no need of increasing in Grace. 2. That he who is come to such a Perfection, has no more occasion for Fasting and Praying, for the Sensuality is so perfectly submitted to the Spirit, that he may grant to his Body whatever it desires. 3. That it is only the part of those who are *imperfect* to exercise Vertue, but that a *perfect* Soul ceases to practise it. 4. That a Man may in this Life enjoy the Felicity of the Life to come, in all the degrees of Perfection therein included. These Tenets are so extravagant, that it is hard to imagine how a Man, who is *compos mentis*, can assert them, and their Confutation needs not a long Discourse.

The Author enlarges more particularly on the 6th Chapter of the Book intituled, *A short and most easy Way to learn how to pray* ; and sheweth that the *Divine Motion*, which is the Prayer of the *Quietists*, is a Chimera, and tends to the destruction of Christian Holiness, and is very dangerous to the Publick Society.

Their Doctrine appears under a new Form in the second Book, which our Author says they call *Simple Regard*, or bare Consideration ; which sort of Prayer produces as dangerous Effects as the *Divine Motion*, and is as great an Obstacle to Piety.

The Confutation of some Maxims which the *Quietists* look upon as the last degree of Perfection, take up the third part of this Book. Those Maxims are, That it is not lawful for a perfect Soul to wish or desire any thing, even not Eternal Life; That we must forbear asking of God any temporal Thing; That when we have given up our selves to God, it is not lawful to repeat that *his Will be done*, &c. Our Author sheweth, without any great difficulty, that these Maxims are ridiculous, or rather impious, and contrary to the Doctrines of all Christians, and sheweth that their *Resignation*, or *intire Submission*, (*Abandon* in French) is as unreasonable. I am confident you could hardly reach the meaning of this Word, and therefore I'll explain it to you as intelligibly as I can. Thus I find it described in the *Easy and short Way*, &c.

“ He who knows how to resign or give himself over, will soon
 “ come to Perfection; as to the Practice, he must drown his own
 “ Will in the Will of God, and renounce all particular Inclinations, though never so good, to put himself in a State of
 “ *Indifference*, without desiring any thing but what God has decreed from all Eternity.

Our Author unveils this Doctrine, and discovers the dangerous Consequences concealed under it; the chief or most impious whereof are, That a Man must not propose to himself God for his Aim and chief End; That he must not desire his Salvation, which is the highest degree of injustice against himself, and of ingratitude towards our Saviour, and the most visible violation of the divine Law. Our Author says, that though these Consequences do naturally flow from the Principles of *Quietists*, yet he is persuaded that a great Number of them did never harbour such Thoughts, and have embraced that Party, being deluded by the fair Words and specious Pretences of these new *Divines*.

The following P O E M having been communicated to me, I thought fit to present the Reader with the same, the subject Matter so nearly concerning the English Nation.

P E T R I F R A N C I I

Namurcum Expugnatum.

A Deste Musæ : Rege dignum maximo
Dictate nunc carmen mihi.
Tradit Namurcum maximo sese Duci,
Victasque dat Regi Manus.
Silete venti, vosque vates Gallici,
Dum Facta Gulielmi cano.
Quid hoc? an alti scandit arcem Pergami
Labore Graius improbo?
Septemne rursus obsident urbem Duces,
Amphionis structam Lyra?
Non, non : subactò grandius quid Ilio
Confecit Alcides novus :
Longeque captis clarius Thebis opus
Nostri patnaverunt Duces.
Credas Aorni montis indomabile
Cessisse Pellæo jugum :
Credas feroces velle Bellum milites
Inferre cœlesti plagæ.
Trifulca cerno tela, sed nostri Jovis,
Vibrata regali manu :

Infueta

Infueta Terris audio Tonitrua,
 Ruptis fragore nubibus.
 Ardeat omnis igne sulphureo Polus :
 Excelsa terrarum tremunt.
 Fugiant sub undas territi, atque imo Caput
 Amnes recondunt alveo.
 Cæduntur hostes : ferreus passim viros
 Prostermit Imber, ac Domos :
 Et mille mortes mille faucibus vomunt
 Dirum frementes *Machina*.
 Nil arte firmum, nil satis tutum loco :
 Nil flumen, aut vallum, nihil
 Prærupta profunt montium cacumina,
 Et proximam cœlo jugum.
 Testis Namurcum, testis arx Namurcia,
 Vicina testes flumina.
 Quid *Mosa* juvit, anne quid *Sabis* suo ?
 Quid urbis invictæ situs ?
 Quid arx in alto monte munitissima,
 Quam vix supervolent aves ?
 Quid Gallicani militis longus labor,
 Huic nuper impensus loco ?
 Superavit illud omne, cui nihil arduum,
 Cepitque, quam nemo capi
 Credebat unquam posse : quam captam tibi,
 Rex magne, vix credat Nepos.
 Gaude hac opima, Rex Britanne, Laureæ,
 Qua clarior nulli data est :
 Gaudete, tantæ magna pars adoreæ,
 Mavorte juncti Principes.
 Vestris (nec illud Rex negat) vestris simul
 Debetur illa Dexteris.
 Prævit ille, vos secuti, mutuis
 Cepistis urbem viribus.
 Vos æviternum, principes, manet Decus,
 Majorque semper gloria ;

Vos,

Vos, vos alumni Martis & Victoriæ,
Vos estis *Europa Salus* :
Vos Ludovici Terror, & mora unica
Ferocientis Galliæ.
At tu, superba Rege Magno Gallia,
Quid mentis aut sensus tibi?
De Rege quid nunc judicas Britannico?
Num Miles, & bello bonus?
Quin nunc superbis, & triumphas, insolens,
Odamque conscribis novam,
Capto Namurco, Regis & nomen tui
Ad alta tollis sidera?
Mutavit æquus ordinem rerum Deus,
Versaque nunc illud vice
Cepit *Gulielmus*, *Ludovicus* perdidit;
Bonaque perdidit fide.
Defendit arcem, qua valet, *Boufflerius* :
Dat terga *Villeroius*,
Centumque mille militum armatam manum
Re ducit infecta Domum.
O mira belli fata, & incertam aleam!
Spectator est certaminis,
Testisque nostræ (quis putet?) Victoriæ
Ut nos eramus illius.
Sequitur superbos pœna. Quo nuper modo
Urbs capta, eodem amittitur.
Fallor : nec isto, Galle, si nescis, modo,
Quo capta, nunc & redditur.
Tu nempe furtis artibusque bellicis,
Aurique multo pondere,
Illam occupasti : Marte nos illa & manu.
Tu debilem multo magis :
Nos firmiorem molibus factam novis,
Et arte munitam, ut loco.

Sed eloquenti vera si credis mihi,
Et scire, quod res est, cupis :
Dicam, quod ipsa non negabit Gallia ;
Quod ipse Rex vester probet.
Princeps Namurcum fortiter capit tuus :
Noster recepit fortius.

A Letter from a Gentleman in Cambridg to Dr. Connor of London, concerning the Method he used in his Physical and Anatomical Lectures at Oxford.

S I R,

WE have here some Account of the accurate Course of the Chymical and Anatomical Lectures which you performed last Spring at *Oxford*, with the Approbation and Applause of all that had the happiness to assist at them. I have spoke with some curious Gentlemen that some Years ago saw your Dissections at *Paris* with the like good Success: And I doubt not but your Skill and Insight in all the Parts of Physick is considerably augmented since, by your Travels into *Italy, Germany, Poland,* and the *Low Countries*, having had thereby the Opportunity of conversing with *Malpighi, Bellini, Redi*, and the most celebrated Physicians of those Places. I have also, with a great deal of Pleasure, perused your ingenious Treatises lately printed at *Oxford*, concerning Damps, Steams, and Subterraneous Poisons, with certain other stupendous and rare *Phenomena*. From all this I conclude, that you not only understand Chymistry and Anatomy very well your self, but that also you are capable to lead others into the Knowledg of them, by a most easy and compendious Method; in which Opinion I am confirmed by my Correspondent in *Oxford*. Many besides my self in this University do earnestly wish, that your other Occupations would permit you to pass some Months here with us, as indeed we expected you should, when you left *Oxford* last Summer. But since it so falls out that your Practice keeps you at *London*, we intreat the Favour of you to let us understand, whether we may obtain a Scheme of your Method in those Physical Exercises, or whether at *London* you can spare any time to such as are desirous to wait upon you to this Purpose. *Sir*, by so doing, you are like to oblige several, but more particularly,

Cambridg, Octob. 15.
1695.

Your most humble, &c.

Dddd

Dr.

Dr. Connor's Answer, containing a Plan of his Chymical and Anatomical Method for understanding the Oeconomia Animalis.

S I R,

WHatever you are pleased to say in commendation of me or my Book, I must wholly attribute to your Civility, and will return no other Compliment to you for it, but that I shall endeavour to deserve your good Opinion. I am extremely oblig'd to your Correspondent in *Oxon* for the advantageous Character he gives of me; and I assure you that I have not met with a kinder Reception in any University.

As for the Method or Scheme I observed to lead the Curious into the Knowledg of the Fabrick, Temper, and Distempers of Man, it is as follows.

I consider Man, in the first place, as a Being compounded of Spirit and Matter: But seeing it is only the last of these Parts wherein our Faculty is concern'd, I take a stricter view of the Humane Body, and find the Structure of it like that of most other Animals. But to have any accurate Knowledg of Man, we must not only have a distinct Account of his constituent Parts, but likewise of all the external Bodies which any way affect him, or contribute to his Preservation. Since therefore he cannot live without Earth to tread upon, Air to breath, Animals and Vegetables to feed upon, Sun and Stars to afford him Warmth and Light, &c. we must by consequence examine the System and Elements of the World, and particularly as they concur to the Preservation or Destruction of Man. We must be very well acquainted with the Nature of the three mixt Bodies of our Globe, *viz.* Animals, Vegetable, and Minerals, before we can give any tolerable Account of the Generation, Nourishment, Health, Diseases, or Death of Man; before we can discover the admirable Fabrick, the Mechanick and Hydraulical Actions, Chymical Preparations, and an infinite number of other surprising *Phenomeua* of the Human Body.

The

The best Method therefore I presume, is to proceed Analytically from the previous examination of all the known Parts of the great World, to particular enquiries into the Microcosm. Now the first Step in this Method, is a good insight by Chymical Experiments into the Nature, more especially the Figuration and Qualities of the Principles of mixt Bodies, and chiefly of the Blood: For the want of such a Discovery (which is not impossible) has hitherto been a great Obstruction to the Improvement of Natural Philosophy, and the Practice of Physick. It is plain to me, that a Man void of all Prejudice, and who considers that all the Operations of Bodies are perform'd by natural Causes without Miracles, may be easily convinc'd that the Causes of Diseases, and the true use of Applications to cure them, can be rendred very intelligible; so that vulgar Axiom, *that there's no Certainty in Physick*, will be found most erroneous.

I don't, Sir, pretend to have discover'd this just Method, which I hold necessary to lead us into the abstruse Secrets of Nature; but I would fain hope that the following Scheme, which is that I observ'd at Oxford, may approach it in some degree.

The Plan of an Animal Oeconomy.

1. **O**F the Elements, Fabrick, and System of the World, with the mutual cohesion and dependance of its Parts.
2. Of the Elements of Terrestrial Bodies, where (after various Chymical Experiments) are consider'd the Nature, Properties, Figures and Effects of Earth, Water, Salt, and Sulphur; as also the Productions of Animals, Vegetables, and Minerals.
3. Of the Structure of the Humane Body, and its division into fluid and solid Parts; where particularly of the Nature and Contexture of the solid Parts.
4. Of the fluid Parts of the Humane Body; of the Nature, Principles, Fermentation, Fever, and Circulation of the Blood;

Blood; of Nutrition; of the Temperaments; of the Humours contain'd in the Blood; where likewise of Youth, old Age, and Death.

5. Of the Reparation of the Blood; of the Chyle, Lacteous Vessels, Chyliferous Duct; of Mastication, Digestion, and the Ferment of the Stomach; of the Precipitation or Separation of the Excrements from the Chyle, where of the Structure of the Oesophagus or Gullet, of that of the Stomach, and all the Intestines; of the Peristaltick and Antiperistaltick Motions; of the Glands; of the Mesentery; of the Lympha, and the Lymphatick Vessels.

6. Of the Structure, Motion, and Use of the Heart; where of the various kinds of Pulses, of the Polypus and Swooning; likewise a new Hypothesis of the Motion of the Heart, and of Sanguification.

7. Of the Contexture of the Windpipe, or Trachea Arteria, and the Lungs; where of the Cause and Use of Respiration; a new Account of the Nature of the Air, Nitre, and Animal Spirits.

8. Of the Præcordia or sanguiferous Vessels appended to the Heart; where of the Structure, Motion, and Difference of the Veins and Arteries.

9. Of the numerous Ramifications of the Vena Porta, and both the Vena Cava's.

10. Of the Ramifications of both the Aorta's throughout the whole Body.

11. Of the Brain and Cerebellum; where of the Generation and Motion of the Animal Spirits; of Perception, Sleeping, Waking, and the Influence of the Soul upon the Body; where of Sensation, and the five Senses.

12. Of the Eye, Tears, Nasal and Aqueous Ducts; of Sight, Light, Colours, and particularly the sharp Sight of some Animals.

13. Of

13. *Of the Fabrick of the Nose, the Membrana Pituitaria, Snot, Smelling and Sneezing; of the mutual Influence of the Nose and Tongue.*

14. *Of the Tongue, Palat, and Gums; of the Muscles and Motion of the Tongue; of Taste and Voice.*

15. *Of the Larynx, Pharynx, the Os Hyoides; of the Glands, Salivation and Spittle; of the Almonds, and Gargareon, &c.*

16. *Of Feeling, the Cuticula, Skin, Hairs, milliary Glands, the mucous and reticular Bodies; of Fat, Transpiration, Sweat, &c.*

17. *Of the Ear, Aquæduct, Hearing, Deafness, &c.*

18. *Of the Structure, Use and Number of the Nerves; of Motion and Sense; of the Parvagus, and the Intercostal Nerves spread over all the Viscera of the Breast and Abdomen.*

19. *Of the Structure and various Figures of the Muscles; the vascular Fibres; where of Muscular, Natural, and free Motion; of stretching and gaping, leaping, swimming, flying; of Convulsive, Tonick, Systaltick, Epilectick Motions, &c.*

20. *Of the Liver, the Gall, and Pancreas; where of the Secretion, Motion, and Mixture of the Bile, and Pancreatick Juice with the Chyle.*

21. *Of the Nature and Differences of all the Glands; of the various Filtrations of the excrementitious and recrementitious Humours.*

22. *Of the Structure and Use of the Spleen; and what Melancholy is.*

23. *Of the Reins or Kidneys, the Atrabiliary Glands, the Ureters and Bladder; Where of the Serum of the Blood, Urin, and what is contained therein; of the Stone and Gravel.*

24. *Of*

24. *Of the Parts of Generation in Man; of the Nature and Formation of the Seed, with its Effects in the Body of the Woman.*

25. *Of the Parts of Generation in the Woman; of the Eggs and Ovarium; of Generation, Conception, going with Child, Flowers, Birth, Monsters, &c.*

26. *Of the Posture and Nourishment of the Embryo in the Womb; of the Umbilical Vessels, the After-Birth, the Force of the Mother's Imagination, and the peculiar way of the Circulation of the Blood in the Foetus..*

28. *Some Considerations of the Union of the Soul and Body.*

You see, Sir, that after having examined the different Parts of the World, and the Elements of Bodies by Chymistry, I have divided the Human Body into Solid and Fluid Parts. Before I consider'd the Solid Parts in particular, I thought it necessary, by way of Chymistry, to be acquainted with all the Humours, and specially with the Principles and Motions of the Blood, which is the *Primum Mobile* of the whole Machine: For which Purpose it is fit to know how by Digestion the Meat becomes Chyle, the Chyle becomes Blood; how the Blood becomes Flesh and Bone, and consequently how it must be continually repaired by Aliment; how the Heart is put in motion to communicate the same to the Blood; how the Blood expelled by the Heart, after having been rarefied by the Air in the Lungs is conveyed by Arterial Tubes to all the Parts of the Body, and from these Parts is brought back again by the Veins to the Heart. To know why this Blood is carried to all the Parts, and what Alteration it receives in them, we must by ocular Inspection see the different Structure of all the Parts of the Body, and first follow the Blood to the Brain, to generate Animal Spirits; which Spirits furnish the Soul with Ideas in the Brain, and conveyed through their Nerves to the Parts of the Body, they are the Causes of Motion in the Muscles, and of Sense in the five Organs, which convey the Impression of exterior Bodies to the Soul. I follow the same Blood into the Liver, where it discharges its Bilious Juice,

Juice, and into all other Glands, where it leaves some superfluous Humour; into the Spleen, where its Motion is moderated; into the Reins, where it leaves its ferous Particles; into the Testicles, where is strained from it a glutinous oily Substance called *Seed*. In short, after knowing Man in himself, I examine the natural Ways which he uses to propagate his Kind, begetting another by way of Generation.

Man, as I said before, is made of two Substances, Soul and Body. The Soul preserves the Body by Reason, and governs it by voluntary Motion. The Body furnishes the Soul with *Ideas* of Corporeal Beings. The Life of Man is the Correspondence between Soul and Body; but the Life of the Body is the natural Motion of the Blood and Spirits; the Cessation of which Motion is Death. The solid Parts of the Body have no Motion (or Life) of their own, but such as they borrow from the Blood and Spirits. The Blood and Spirits have none neither, but such as they are allowed by the general Laws of Nature established by a Supreme Being. To maintain this mutual Correspondence and Dependence between Soul and Body, all the Organs, Springs, and Humours of the Body, must be in their due Disposition; for the Death of the Body is properly the loss of this Disposition, and not the separation of the Soul, as is commonly believed: for the Body is dead before the Soul is gone out of it; and the going out of the Soul is but the Cessation of its Correspondence with the Body for want of Motion in the latter. This Disposition is disordered or ruined by Diseases; all which Diseases have their first Seat in the Blood, from whence they are communicated to the solid Parts; and the solid Parts being affected, they reciprocally infect the Blood. But though the Blood was never infected, and Man never sick, yet he should die of Course, by the Relaxation and Attrition of his solid Parts, from the long and continual Circulation of the Humours through them, which we call *Old Age*.

It would, Sir, be too prolix and needless to mention to you all that can be said in this nice and weighty Subject, which includes in a manner the whole Machine of the Universe. I am ready to spare some time from my other Business, to communicate what I know of these Matters to any Persons of both Universities, or to such other

other ingenious Gentlemen as have a Curiosity for things of this Nature. And as I hear more from them or you, I shall take care that all be perform'd in such a decent and creditable manner, as may be for the Benefit and Satisfaction of others, as well as my own particular Reputation. But this is at present sufficient from,

S I R,

Your humble Servant,

From Bow-street in Covent-
Garden, London, Nov. 2.
1695.

B. Connor.

A Catalogue of Books lately printed at London.

B*Onduca* : Or the British Heroine. A Tragedy acted at the Theatre-Royal : By his Majesty's Servants. With a new Entertainment of Musick, Vocal and Instrumental. Never printed or acted before. Printed for Rich. Bentley, 1696.

Solon Secundus : Or some Defects in the English Laws ; with their proper Remedies. By a hearty Lover of his Country. Printed for the Author, and sold by John Whitlock, 1695.

A Letter to the *Paris Gazetteer*, upon the Siege and taking of Namur. By the Author of the *Safety of Europe*. Printed for Rich. Baldwin, 1695.

A Collection of Advertisements, Advices and Directions, relating to the *Royal-Fishery*, with the British Seas, &c. transcribed out of divers English Writers, Observators, and other Experimentors of and in the said Fisher-Trade, and by Approbation and Allowance of the Company of the Royal-Fishery of England. Printed for H. M. and sold by John Whitlock, 1695.

The Grand Enemy of the State : With the best Means to prevent the Ruin thereof, and preserve it in Safety and Glory, from Prov. 28. 2. Reported in a Sermon preached in a solemn Assembly, upon a Day of Publick Humiliation : Now made publick for more common Benefit. By W. C. Devon. *Thou art fallen by thine Iniquity*, Hosea 14. 2. Printed for Hugh Newman, 1696.

Impar Conatus : Or Mr. J. B. the Author of an Answer to the Animadversions on the Dean of St. Pauls Vindication of the Trinity, rebuk'd and prov'd to be wholly unfit for the great Work he hath undertaken. With some Account of the late scandalous Animadversions on Mr. Hill's Book, intituled, *A Vindication of the Primitive Fathers, against the Imputation of Gilbert Lord Bishop of Sarum, &c.* In a Letter to the Reverend Mr. R. E. By Thomas Holdsworth, M. A. Rector of North-Stoneham near Southampton. Printed for William Keblewhite, 1695.

Anglie

A Catalogue of Books lately published.

Anglic Tutamen: Or the Safety of *England*; being an Account of the Banks, Lotteries, Mines, Diving, Draining, Lifting, and other Engines, and many pernicious Projects now on foot, tending to the Destruction of Trade and Commerce, and the Impoverishing this Realm; with Reflections thereupon. Of great Import to all sorts of People. By a Person of Honour. Printed for the Author, and sold by *John Whitlock*, 1695.

A Poem to his Majesty, presented to the Lord-Keeper. By Mr. *Addison* of *Mag. Coll. Oxon.* Printed for *Jacob Tonson*, 1695.

There is lately publish'd, The Remarkable Sayings, Apothegms and Maxims of the Eastern Nations; abstracted and translated out of their Books, written in the *Arabian*, *Persian* and *Turkish* Language: With Remarks. By *Monfieur Galland*, who liv'd many Years in those Countries. Translated out of French.

A new and easy Method to understand the Roman History. With an exact Chronology of the Reigns of the Emperors. An Account of the most Eminent Authors, when they flourished: And an Abridgment of the Roman Antiquities and Customs. By way of Dialogue. For the Use of the Duke of *Burgundy*. Done out of French: With very large Additions and Amendments. By Mr. *Tho. Brown*. Both printed for *Richard Baldwin* and *William Lindsey*.